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What will we talk about?

John Owens: I would like to ask about sensing. I have observed that there seem to be two modes of sensing for me. One where I, for instance, when I sense my limbs, I sense the whole limb at once. The other where I move my attention, as it were, like a light in a limb itself. They seem to have very different qualities. And I would like to have that explained.

Mr. Nyland: How about your arm?

John: What do you mean?

Mr. Nyland: Are there different qualities when you sense your arm?

John: Yes, but I mean I can sense my arm as a totality. Then I can sense my arm with my attention traveling in a small area and again as a totality and each one seems to be different.

Mr. Nyland: In what way different? Because when you have a bundle of light, a search light and you have it on a certain spot and you move it up and down or when you have a search light that has a very wide lens and show you much more than only a spot, there is really no difference. The sensing is the same. Only the instrument with which you send your attention is different. And in one case it takes in the totality of your arm. The other, only a part of it. Is there any difference in principle?

John: Only a differentⁱⁿ quality.

Mr. Nyland: Yes, of course. One is distributed over a larger area. The other is -?-. Look at it as a form of energy. When you focus,

of course you get a concentration of certain things; also a depth of penetration; sometimes a clarity which you do not have when your light is difused as in the case of sensing when your attention, the attentive energy is difused. If it is spread over a larger area, you take much more in. But it is not as clear. Again I say the principle is not different. You see what I mean?

It is quite true. One has attention. You can ~~it~~ direct it. You can spread it over, as it were, diluting it. Then the image gets out of focus ^{or} as it is not as clear as it would be if it were concentrated; exactly like light. When you concentrate light by means of a lens, you can make it so hot that you can burn paper. But if you just do not have that kind of lens and it is spread over the totality of the paper, all it does is get warm. It is exactly the same.

Attention ⁱⁿ ~~for~~ sensing is a form of energy. How it is produced probably is very difficult to explain because there is something in me that depends on my wish to sense, something that then makes my mind adaptable to the wish to sensing something. And that what I call attention is not a matter of a form of matter that I know. And it may consist of certain rates of vibration which I send out and even the rate of vibration may not be like air where it actually vibrates. But it may be an effect at a distance because one force effects another like in magnetism. I say it is very difficult to say exactly what it is.

I personally believe it is a matter of vibration only. That is, that my mind can, in a certain state, actually by vibrating at the place,

send out waves of attention. And then it is only to be conveyed thru a certain medium without taking into consideration or even using the idea of ether. But that it is possible, let's call it for a moment, spiritual energy in order to distinguish it from ordinary energy. I think I have to admit gradually that between different forms of matter there is a gradual change; exactly the same as there is a difference between lumps of sugar and finely ground sugar. Then when I put sugar in water it ^{becomes} a solution and the particles are still finer as divided in solution.

If I now continue this particular image of the further division of matter, I of course have to introduce this question of density; that is, the quantity of ~~material~~ matter available ~~for~~ in a cubic centimeter which will give me a measure of the density. And that I can more and more dilute, as it were, that is, make it thinner and thinner in a larger area or by actually making the particles smaller and smaller, whichever way it is, that I ^{can} have have a lighter and lighter density so that finally it is out of the range of my eyes physically and it is out of the range of my microscope. And still, it can exist.

And what ~~it~~ is that I say there is a communication between two people when there is absolutely nothing material exchanged between them. I still have to assume that there is some reason why the other person is effected. And the whole realm of telepathy, things that we do not know anything about when we talk about psychical research and the various results that were obtained by means of that ^{effecting} ~~being effected~~ or a medium being effected or a medium being under the influence of some other kind of a force.

The whole concept of a force enters into this which I do not know why it can be actually expressed as a force. When I say a wind going from one region to another, I do not know how it so-called goes from one place to another - only I see the effects of it. That what I see as a result of that what takes place as a phenomenon becomes for me an event as expressed in terms that are within my range. Many things that happen outside my range which I only will see as a result when they become manifest.

Take, for instance, a very simple concept of feeling. I have a feeling. What is a feeling? It is perhaps a vibration rate set up in my solar plexus. When it is a deeper feeling probably it might reach my heart. My heart is a physical something functioning for blood and circulation. Now, when I say, "I feel it in my heart, & feel it in my solar plexus", what really takes place at the moment when I say I have a feeling?

And the way I describe it is simply by saying I have a certain vibration. Or sometimes I describe it as an event taking place in the configuration of the material form which makes the organ of my solar plexus or heart so that I say, "I have a feeling", sometimes means I have a sensation of certain things turning around as if there is a movement in a circle.

If I become very sensitive about feelings as they take place in the body, I can distinguish between something that turns around this way, clockwise, or it turns around the other way. The more sensitive I am, the more I can distinguish between that what I call positive and negative. I do not know how far you have gone in trying to find out what is really feeling. And the reason why we do not want to find out or rather, why it is a little difficult is that immediately, when I have a feeling, it becomes expressed in a material form of my body and then I am satisfied by stating to myself what is the

condition of my physical body and I ascribe it to the feeling and I do not think about feelings any more.

At the same time it is extremely important question because, if I believe in a separate development of the three centers, that altho they are developed now in connection with each other, when it is necessary because of being awake that they should develop separately, I have to consider my feelings as a separate entity, free from the expression thru my body. And then I must become aware of that what I call taking place in my emotional center as something that is a displacement of matter or a vibration of matter under the influence of a force; the force being supplied by that what I now call my feelings but which is in the form of an impression received by my body and transmitted to my heart where it then starts a certain activity either as a circle around about centrifigal force or a force which only goes up and down. And, as far as vibration is concerned, the up and down is exactly the same as the rotation. I hope you understand that. That what I call a sinus curve is based on a rotation."

So, as soon as I start to send out, emit a certain quantity of that kind of energy, sometimes in the form of attention, sometimes in the form of what actually is a vibration rate of feeling of a certain nature, then I have myself as the sending organism an instrument which can effect other people at a distance that I am sending out something that some other people could become sensitive to. And that what takes place on an emotional level can take place on an intellectual level exactly the same way.

And much of the psychic research is based on that. Hypnotism and magnetism and so forth, if one studies it, one will see that in certain

conditions, certain people can produce a certain form of energy. And the energy is entirely so-called immaterial. At the same time, it causes something else at a distance also to vibrate at the same rate as this what is now vibrating here. Or, reversly, any medium receiving material from the outside in the form of certain vibrations is open to that kind of an influence

Cuspenky calls it a "O" influence but it does not mean anything. It has to be in some way or other and very much like Gurdjieff dares to say everything is material. It is a much better statement. If I use any other kind of a concept, I run into trouble because then I have a dividing line between that what is material and non-material; that is, what is physical and what is psychich; that what is ordinary life and that what is spiritual. I cannot draw that line. I can try. At most I can say now I am in an area that is more spiritual and I would call it now really spiritual life because there is very little left of that what is material.

And reversly, on the other side of the scale, I can say, "Yes, it is completely material and it is hardly any spritual value." But, you see, it is ~~not~~ the same, ~~the~~ difficulty, I have said it before, between plant life and animal life. It cannot be separated. There are cells that belong to one or the other. And to set up certain realm, like they have done with the protozoa belonging to that; they have two separations. They have that between the plants on one side and that between the animals on the other. You are just as far off, probably much further.

So, for the sake of logic, it is much easier to assume, and we cannot prove it, that is, there is at the present time no instrument to

prove this kind of material form in such a finesse; in such a fineness that I can see it with my eyes because my eyes are not able and not equipped to see that finiteness & fineness. Excuse me, it is finite - but that fineness. It is outside my range. And microscope, ultra microscope, electronic microscope, all have their limits. And I go beyond that so that the assumption about atomic structure and electrons and neutrons and so forth, does not mean that I see them but I see the effect of that on something else and then I know that it is.

For years we considered electricity as a form of energy which we did not know anything about than only by means of the results. Until we said now electricity is made up of electrons; electrons around a proton and a proton made up of neutrons and maybe positive - and then what? What is now an electron? Well, that is a quantity of negative electricity." And so I am back again.

You see, one does not, one can, at most, hope for an interpretation in the form of a manifestation of something that is outside of the range of our subjectivity. If you really look at the problem, it is much more involved and much more difficult. But, by continuing to try to interpret or to try to find out what is the reality beyond everything that I see, the limitations of my vision, everything that I now consider as myself as manifesting certain things, of course represents for me a human being as he is, as I am, as everybody else is, manifesting because of certain motivations of what I now call my personality and, with this personality something that I call my essence or something that is a little but either finer or deeper. And that all the manifestations of myself are motivated by something that is either lodged in the periphery of

my existence or it is lodged in something a little bit deeper, as I say, maybe closer to my heart, but nevertheless part of me and still part of my body or part of my personality.

And the whole aim of people trying to understand their lives is to find out what is really life in them because that is an indefinable something that we know only by manifestation. Otherwise we do not know it. And how to create it? And we try; we do our damnest to try to create it by means of a scientific investigation of certain cells, or by means of certain chemicals which we hope that, by a happy combination, will produce life. And so far we have not been able to duplicate that form of life that would continue to exist after everything material would drop ~~away~~ off.

This would be a certain definition of life: that it could exist without manifestation. It is an interesting question because what is life in a man? And is life as such something that exists without the man even manifesting it? Could I conceive, I suggested it a few times, could I conceive of a man existing without manifesting in any of the five different faculties of his sense organs. Is there still something that would be left? And that what I call life which you might say is put into me at the time when I was born or rather becomes ~~manifestation~~ that certainly existed in the cells of my father and mother as a form of their life communicated, joined and again creating a certain cell out of which I grew. It simply means that there is a continuation of something that is independent of my material form.

So, when I start to think of this question of life, what is really as life different from that what I now manifest? And, in order to satisfy my curiosity and logic, I assume that life has a different

quality, a different kind of nature which does not belong to me on Earth than only to the extent that I am manifesting it; so that whenever there is life that I express, it is used in such a way that I myself become the channel of that kind of a manifestation. And immediately when that life starts to become manifest in me, it become subject to the laws inherent that what is used as form.

Whenever any kind of a thought or feeling belonging to my life becomes expressed in a form of matter, it loses immediately the quality that it has, altho sometimes by making conditions in such a way that it is as if there is very little friction when it flows thru the channel, that I create such conditions of smoothness like a piece of ice or glass inside a pipe or that I have such tremendous finely divided oil substance which make the friction practically nil, there is always something altho it is reduced, it puts itself in that kind of form.

The way to look at death is very often: There is life. I know I have it. It manifests in me. Maybe this life has a certain quality which does not belong to Earth. I say maybe. I am not quite certain. I say, when there are certain expressions in my ordinary life, I say Heaven on Earth. It means that there must be two things and that the whole fact that I, in my ordinary life, may not be entirely satisfied with the Earth conditions, will simply make me think about the possibility of Heaven, a possibility of that what I call subjectivity and against that as something objective. When I say material form and contrasting it with spiritual expressions of some kind simply means that there is something in me that is quite aware of that what is at the present time, and not being entirely satisfied with what exists, but that I probably would like to have something else that is as if I remember my youth.

It is a very interesting ... I do not know if you have ever read Dostoyevsky, "The Dream of a Queer Fellow." It is a most marvelous kind of a thing. I happen to glance thru it today again so it comes to my mind now. But it is so interesting what he describes really, altho he never says it in such words, and I do not know even if he meant it. I see it like that. It is like a child. In a child, the conditions of a child inside a child are perfect. And there is nothing else but harmony and an understanding among the cells that make up the child and it is completely unspoiled. And gradually, he calls it, Dostoyevsky calls it Earth; he describes it differently. It is a dream of someone who falls asleep and he dreams that he commits suicide and when he commits suicide then he has another possibility of evading and getting away from this Earth; and is taken up there and lands finally at the place which is very similar to the sun which is also then their Earth in which he describes conditions of such people. And then, afterwards, when he there for some time, he starts to spoil the conditions of that and brings it back to conditions as he knew them on Earth with all the suffering and everything that goes with it. That is what takes place with education. And I myself, being subjected to that kind of condition, gradually changes the conditions that I knew when I was a child, as if I was living on the sun, reducing it to the conditions as they ~~xxx~~ are now on Earth. And Dostoyevsky goes further with that in describing how he was at fault, creating such conditions; and then he describes Earth conditions and also whatever there was as a possibility for him to make him still desire to live for a certain purpose. The whole thing is preceded by a little indication where he meets a little girl who wants help and he does not give it and so forth. And afterwards he goes back and remembers that. So, it is based on that kind of a love. And when I say when he starts to compare

conditions as they could have been and, for some reason or other, which we are at fault but we do not know it, creating conditions that are almost impossible, we then put ourselves in a certain harness. And that what we now call our civilization and the culture and our manifestation as personality, is exactly the wrong kind of a thing for the form of life which was originally intended to be manifested. But the manifestations, I have explained it before, happened to be on this Earth and since Earth happened to be at the place in the cosmic scale which can be compared to Fa, because of that Earth has a tremendously difficult position to overcome; and thereby, every person who is alive on Earth is subject to exactly that same law.

But if Earth could create the conditions of manifestation for that form of life, and when life is manifested in human beings and if life comes, if the totality of life existing now is temporarily manifested in a person in his time, that is, life undertakes, under the influence of that what guides life ... again, it is a difficult concept. But I can assume that life knows what it is about. And that it might find itself in a body. And that body, in the beginning, is quite alright because it has aspirations. The mind is still functioning. The feelings are still functioning. Gradually the body dies. That is, one becomes less and less interested. There is less and less feeling. There is more and more repetition. There is a blank wall against one. After a little while comes and hits ones head not knowing what to do. And still, life is in such a man.

And I have often thought that life, if it is there, comes to the conclusion: What the hell is the use staying with this body? And that, at such a time, life leaves that body and the man dies. It is an interesting

way of looking at death. Why should ~~the~~ life wish to continue? It hovers around for forty days, kind of hoping and hoping against hope or perhaps that life could enter into something else - Keadjan. And when that is not there it must disappear because it will unite with, let's call it, his ancestors. And the body dies and simply there is nothing there.

Now, as a human being, realizing the necessity for the continuation of life, we have, to some extent, a choice. We are aware of certain things existing beyond that what is now manifestation. In each person there is a realization of something that is different from the periphery. Some people continue to try to find it with the means they have at hand, that is, their three centers, emotionally, intellectually or physically becoming more and more essential, more and more refined, more and more pure and trying to find in it a development or understanding which they can have by means of doing away with certain things that are interfering in trying to develop any one of the three centers to its highest development. If they had time in their life, if they would live long enough, they would reach definitely a development of objectivity since gradually, out of this development, they would get thru with ~~the~~ all the possibilities if their own experiencing. And there would be a point at which they say, "I know, I know; I know at the three center level." And at that point they would be free.

You see, as one grows in life, one becomes free gradually from everything that binds one. The most difficult thing is probably to give up the body at death. At the same time, there are people who, in ordinary life, can be quite reconciled with giving up their body and they are at the end of their life and it is nothing to them because very often it is at the

expense of their emotions and the expense of their intellect. Because, if they remain alive in their emotions or intellect, they are not willing to

give up their body because they need a medium by means of which that still could develop. At the same time, people who reach the age of three hundred have had enough chance for maturity for them to become entirely free from this world and then they may as well die or not; it does not matter. They will become a good man in the sense of the word that they, having developed the three centers to its fullest extent, are ready for what I call many times the fusion of the three centers and, in that sense, creating a different kind of a level, comparable to man number four and five.

This is one thing. The other is that there is a method by means of which I can provide myself with the possibility of the continuation of life, provided I will create in myself the means comparable to that what I already know of life in its most immaterial form. When I try to create, I create something that is not ~~material~~ immediately in that what I make as manifestation. But it is something that alive in me that I would like to have become either known or at least I want to express; but I want to create it in such a way that I am not necessarily bound by the form I choose.

If I can, and this I know theoretically, if I can find a means by which I could ~~xxxxx~~ communicate without words, I know that in that I could reach a different form of communication than by using words. But if I have to use words, like I say I am a writer or if I use a brush when I am a painter or even when I use an instrument like music, that I have to use, the closest I can get to it is a human voice probably. But, in any event, I have to use some kind of a form. Then I say, it is not the form but it is something that exist inbetween the form, back of the form, in between the lines so that the form in itself represents that what I am essentially or what I understand. And then, even ~~inbetween~~ in

choosing the best form that there is, I know well enough that I put it in something subjective. And still I hope that by means of a combination of certain things something is represented that is not subjective. But becomes then, because of the combination of the totality of certain things in themselves subjective, they counteract each other so that the total result of that conglomeration becomes neutral.

This is really the thing that counts because if one can create a thing ... I call it a thing, something of a form, something that has a form, something that is a manifestation in such a way that it is perfectly balanced, it represents freedom. And therefore, whenever there is anything that I wish to create in any kind of a form, if it can have that quality and I say that freedom is noticed because, if I am also free, I will recognize, as Vedanta says, that what is the activity, that what is beyond all activity.

So, I separate out that what is manifestation, activity and I see that what is inbetween the lines. And it becomes for me the manifestation of life without having to go thru the manifestation of that what would bind it. But I have dissolved the manifestation as such by putting enough of it together to counteract each others influence. Out of that I have received or created objectivity.

It is a very interesting way of looking at art. Because I can only do it when I reach the moment inwhich this happens. And that is why constantly, in the creation of art, I look for the moment when that is something that I realize; and at that moment I can create. And it is dependant on the moment because it is exactly there where I change time into eternity. When that is there I myself, as well as the objectivity I create, as well as all manifestation as far as the rest of the world is concerned, are then at that moment one and have the quality

of being objective.

So, supposing it happens. Maybe it can happen accidentally. Maybe it can happen as a result of work. When, as a result of work, it takes place, I will try immediately to continue and deepen. When I try with this kind of a force that is a wish I introduce already a subjective element. In addition, I continue to create; with that what is my instrument I receive subjective elements. When I am (away - awake?) with my eyes open and hearing and all the different, my five sense organs receive impressions which are of this Earth and are, because of that, Earthy. They are not of that other kind of quality. And the difficulty I am in is: I only can receive energy, attention of a different kind when I am in the state of awareness.

I say I am between the devil and the deep sea because I realize what it is to create. And this tremendous wish for creating is against the possibility of being awake because what is necessary when I am awake is to be neutral, without wish. So, I have to learn to be and not to wish; to have for myself the realization of oneness and not to wish to become active. This is the first step I have to learn. It is not everything but it is absolutely necessary to come to the realization and the concept of objectivity.

Now, supposing I have it. Immediately after that I will go into forms of manifestation. I try to keep the manifestation more or less in line with what I have experienced. That what I have experienced has become indelible. I have, of that, in my ordinary life ~~unconscious~~ unconscious state, a memory, I remember how it used to be; how I would like to be again objective. I see it in its totality of that what has caused it and that what also has effected it as an obstacle that it could not continue. This creates in me a desire for work. As a result, I may

be able to continue the state of objectivity for a little longer and gradually counteract the effects of subjectivity to which I am exposed. Also, in creating it, I will make a little building where it is possible for life to continue if it wishes to continue with me. At the same time, by creating the possibility of emotional body, I will change the voice of God within my physical body into the science of communication with my emotional body. And this is really the whole problem. For the time being I am not further interested in the development intellectually altho it will have to come and logically is in the same direction.

My whole aim is when I live physically and I try to create, I then try to create something that is, as it were, not of this Earth and has other qualities. I know the means of how to make it: BY trying to become awake. When I am awake, I have energy for that kind of possibility of ~~the~~ developing the Kesdjan Body. And it is that Kesdjan Body that will ultimately carry me and will enable me to become freer and freer from the physical body.

So, you see, this whole question of sensing comes really down to: I wish to be awake and, in that ~~xxxxxxx~~ state of awareness, I wish to receive energies and I ~~xxxxxx~~ link it up with the question of remaining in a sensing state; thereby occupying my mind not with thoughts but with something that is attentive to something of my body. And the closer I can now make at times such relationship between my mind and my body, by means of sending energy as attention to my body, I create a link between that center and this center. In this atmosphere, representing the attentive person considering that what he is, it is a form of meditation. I come to myself and I make my mind conform to certain manifestation

of my body. In that of course, since I now already have two pretty good centers because my mind is quite active, already concentrated as it were, engaged in one aim, my emotional center has not choice. I have considered once in a while saying it is over 66 percent. Therefore it is passed half. Emotional center will follow because the body is engaged with the mind. The emotion cannot play with the body. It is by itself and it will not be left out.

You see there is this something. I have a feeling. When I am in the presence of something of that kind, like a relationship between mind and body, the emotion will acknowledge that something is going on to which it not will submit but which it wishes to join. See this in the proper light. The effect of any one being present can effect, because of that, anyone coming ~~in~~ into the presence, recognizing that something is going on which is not usual but which has in itself such attractive possibility that anyone unconscious in the presence of consciousness would wish to become conscious.

This, of course, is how ideas can spread and this of course is one of the reason of really being awake if one wishes to help someone else. The acknowledgement of emotional center, whatever it is, in the presence of unity between the other two will join on the side of that what represents a different kind of level. As a result of that, emotional center will now become part of this attempt. And, in real sense, I am all there.

That is why I have said many times I sense between my head and my arm and it is as if nothing else exists in this world. It is a very important part because it is really that there is nothing else but the relationship. And at that time the relationship is held together by my feeling. I have said many times there are three things. I have never said that

the relationship was my feeling and it is that. That is what goes into, it holds as it were, then when it has its function in the proper place, it holds my mind and the physical center together. That is why there is such a tremendous unit. That is why, when it exists, nothing else exists. That is why, when attention is directed to a particular place on the arm, it can penetrate because the relationship is made up of emotional energy is conducive for the carrying over as it were of the energy in the form of attention from my head to my arm. The intensity with which one can then concentrate on certain spots on ones arm is as if it burns.

So, when you say there is a difference, of course there is a difference in its effect and a difference in its spreading over a larger or a smaller surface; The amount of energy that you have available. But in principle it is the same and it has to be the same. But the result must be that I am engaged in sensing and in that sensing I am engaged in unification. And when I am in unification I have reached the state of objectivity. And when I am objective then life is in me in the proper place.

All of that is related and all of this belongs to that what I call at the present time the possibility of my inner life. Naturally and logically that I would like to live constantly in that kind of a state if I could - but I cannot. If I did it would be let's call it, fairly easy to become a monk, withdraw, go into a convent and be there; or, life Gurdjieff explains, sit in a little cell on the road from Tibet to India and die. I could put myself in an ivory tower and say, "I write to the world. I know. Here it is, like it or not. I am author." As far as I am concerned, regarding man, I miss the boat. I can also say, "I am a little bit ahead of my time. I am sorry poor people. I already

know many things. You will have to work and work until you finally come to my height and then will see what I gendus I was." Well, it is a little stupid because maybe such a person -?- a little bit ahead and still he becomes in the eyes of the regular populace a queer fellow.

Suppoising I am living constantly in dreams; again I refer to Dostoyevsky; and I am that dream and I become a little man. I can blame conditions for it. I can say, "Yes, nobody understands me." You remember the German philosopher. "Nur einer" on his death bed and then finally the last gasp, he sat up, "Nein, keiner." So, not even he himself understood himself. You see, well this is the end. This is really with the head against the wall. This is crazy. It is unfortunate but it is crazy. And this constantly feeling that one is -?- ahead or speaks in language which no one can understand or has a realization of oneself which is honest and is not as yet able to put it in such a form that it is not being disturbed. This is really the difficulty.

If I become effected by a holy influence, if I become at one moment sanctified, that is, under the influence of something, under a higher force or I myself being in a condition in which I can receive it as a result of unification, then at such a time I have such a tremendous desire not to hurt that what I have recieved and experienced, that I do not want to put it in words. And I much rather forego, I would almost say, the pleasure but certainly am willing to sacrifice and suffer with everything that is as knowledge or experience or realization of being, instead of trying to put it in certain words for those who will not understand it at all.

At the same time, altho it is understandable, it is not the right way of a man. If I were God, I would have a choice to distribute that

what I do not want to distribute. Gurdjieff talks about His Endlessness being eaten by Heropass. He is talking about us. He is not talking about eternity. He is not talking about the All^{as} God. He talking about the phase of God, that is, of a God-like nature, which will have to be used when that becomes aware of its time eating it. In the terminology for us it means that that what is within one, ourselves as God, becomes aware of the fact that we are finite and living as on Earth in our time, that time is our enemy and that unless we create ~~with~~, we will be eaten.

So, the problem in work is to create. The problem is not to become one. And this is the fundamental realization of what work means because, if I continue to live in the moment of a realization for myself as such, without any further wish to do anything about it ~~other than~~ than just exist, I am not fulfilling the task as indicated by work.

And that is why many times I say work consists of three steps. The result of observation, non-identification, simultaneity, all lead to the question of a recognition of something existing within me which may be holy or the holy of the holiest. I do not want to say it is one or the other. When it is correctly conceived, it becomes something absolutely out of this world, not natural, definitely of a different place and a different nature. But what is there now that becomes aware of that? And if I simply say it is there and there it is and I do not want to do anything with it, I have not as yet paid my debts."

You see, I must accept the fact that I was born. I do not understand why that form of life expressed itself in me. All I can say to myself: I am manifested in this body and I say temporarily and surely I know it is temporary because I know the body will die. I become aware of a responsibility regarding it and I say, "For the time being I will try

to take care of it as much as I can." And also, if I understand it well enough and it belongs to ~~the~~ some total scheme, maybe that what I now manifest as life thru me, some day the channel will be taken away. And where is the responsibility which I still could take if I understand the relationship of my life towards my manifestations?

So again, in thinking and in trying to realize what is the purpose of work, it cannot be a realization of life of myself. It has to be life as manifestation. That is the condition I find myself in. I cannot do away with it. I may not like it but I am still a man on Earth and therefore the rules, that is, the obligations of my manifestations still has to be met. And so if I, when I am a little child, am close to the sun and if that is a state that would be desirable without jealousy, without envy, without any particular vanity of any kind, no murder, no blood, nothing, just existing, I could conceive of such a state as if Paradise, not Purgatory, but as if Paradise. That that could exist on Earth, I would try to work for that as if to bring back my childhood in which I was unspoiled.

But how will I bring it back unless I pay first attention to that what has been spoiled in order to eliminate it, dissolve it and become free from it. If I withdraw, I leave my body still open to everything that concerns my manifestations. And not only that, whenever I am aware and I have a moment of realization, that I come back immediately because of what I said a little while ago, because of the subjectivity which is fed into me. At the same time, it is absolutely necessary that I go back because my obligations are far from fulfilled. So that, if I do not do it, I am half a man. All I do is to try to become an angel and an angel with a great deal of wisdom and probably tremendously marvelous. Not only in the eyes of the angels but also in the eyes of that what

is that level. But I as man have not fulfilled. And I am quite certain if I would ever reach the gate of Heaven St. Peter would look and say, "Go back; become a man. You are not as yet anything. You have not done this; you have not done that. You still, let's say, you still pay too much attention to somebody else's wife. You still have too much desire for having that kind of a soup and not something else. And still you are not clean about your body and look at your nails. Go back." You see, this is something that I imagine would take place; I am almost certain would take place because anything I avoid I know I will have to go thru, like it or not. I can fulminate against the conditions that I find on Earth and I can say: "Yes, here I am genius and I wish to leave. I have to write.."

It would be much easier, of course, if we were as children, not spoiled. But the fact remains again I am spoiled. Now I have to have the responsibility for undoing that spoiledness. And I say yes, for the simple reason that the problem is the harmonious development of man; not the harmonious development of an angel. That I know that as soon as I withdraw from any kind of a thing that is on Earth, that sooner or later I will face it. I must face it. As long as I am on Earth I will face it, I am not that lucky. I will face it because of my nature, because of conditions. I can run away from it. I can have a detour. I have all kind of excuses and arguments. I have a little gate I have to enter but I find a friend so I have a cup of coffee and in the mean time I sit and talk I am not going thru the gate; I postpone it. And still I know I have to get there and someday, sooner or later, I say I have to go thru it.

The gate means losing myself. The gate means I have manifestations, I am bound, I am man in ordinary terms and unless I lose my life I will

never gain it. The problem again remains. Against my life or understanding, I do not know if I ever will understand it. But the sooner I start to realize that there is a problem of that kind then I will work.

So, I work by means of sensing, whatever it may be. But I work. Why? Because I know that that is the only way by which I can be, regardless of circumstances and ~~unkind~~ conditions. This is the one thing. Whenever I think I have already reached the possibility of an inner life and the possibility of manifesting and then I say, "I want others to recognize it", how can I make them recognize that if I am already ahead of the game, as it were; as if I am manifesting conscious life; how can I expect them, they - unconscious people, to behave in such a way that they recognize something conscious? Only when they are conscious they could. And if I am really conscious, I have no interest.

This is a tremendously remarkable thing: If I am free, I am free, in every sense of the word. I do not need anyone. I have no desire to be recognized at all. If someone says you are wonderful, I say -?-. And if they say, "You are not wonderful", I say, "Thank you." If they say, "I like you" - alright. "I do not like you" - alright. Exactly the same. When I really mean cela m'est egal, it is equal to me. When I have that freedom then I am a man.

So, what is observation? I come to the conclusion of something existing within me, something pure, lovely, beautiful, unified, free at the moment when I am there, ~~in~~ I am free, belonging to a different level of Earth, above Earth, how high I do not know, planetary maybe. In any event free from Earth for that one moment as if I am, I said it the other day, climb up the vertical pole greased with good intentions. -??. So I have to come back again to myself in all my manifestations. I have to test all my manifestation and ^{not} leaving out one; that I can be, when I

manifest as if non identified, functioning as if I am identified. This I have called participation, Andm if I understand work, it means I go back. I am not expecting anyone to understand me. All I expect and hope for is that I remain myself within myself, constantly within myself aware, then functioning, doing whatever is required of me, at the same time, awake.

This is participation in the real sense of the word. It is opposite to observation. It is the necessary step, the second step of work. And, unless I do that, I will never become harmonious because first I test out my manifestations. Then I test it, that is, I remain inside and I test it by putting it in all kind of conditions, a variety of conditions I was used to as an ordinary personality. If I wish harmony, I introduce many times certain manifestations which are unfamiliar to me, for the sake of producing harmony. This is what we call experimentation. It is the third step.

It is again Do Re Mi of work. If I do not understand work, I never will do it, I will get stuck of the first step and I will say, "Observation, yes, reaching the first -7-". This is work." Not at all. It is a little bit. I need it. How else can I, in participation, remain aware? how else in ~~the~~ experimentation can I participate and be aware? Of course, in the ~~xxxxxx~~ Mi is Do. In the Re is Do. In the Mi is Re. Do, Re Mi has become one. Even that is one before I ever will have a chance of developing further.

So, my life is there. I constantly, during the day, when I wake up, I remember. I remember myself. That is myself as I was as a child. That is what I remember. That I wish again. I want to come back to that state of almost serenity, purity. But I have to do it by dissolving that what is now my manifestation, my personality, all the different things

that hold me, the obstacles, everything that ties me up, that keeps me at the place where I am, that I call manifestation. It is something of me that is immediately an identification, with which I always have lived. This time I apply a little acid. I apply this, I apply that. I put myself in all kind of tests, to test out what can stay as gold, and the rest, the dross, let's get rid of that. Let's get rid of it. It bothers me.

Many of the manifestations of other people bother me. Why? Because I am not able to take it. How can I take manifestations of others? How can I love humanity? How can I really say I love mankind? Unless I know myself. If I do not know myself I never will be able to love my neighbor. But when I do know myself, all shortcomings, I can say: "Yes, I am the greatest sinner in existence. I know this, I am mortal, I am all that, I am everything, I am everything." Then, when I am regarding myself in that way free because I see it, then when I see it in others I can stand it. It is me. They are me, I am them. Then one can live really.

So, you see, John, it is a long answer on sensing. And still, sensing includes all of that when one starts to think, to consider what is my life worth. And what is the meaning of my manifestations? And in how far are such manifestations needed? And if they are needed, what damage do they do? And why is it that I could not just be immediately be silent? Because I cannot still that what takes place in my mind regarding my -?-. I have to realize that I am still guilty and that I have to be washed and that certain things have to disappear and that I have to submit to it. And that, time and time again during the day, that my manifestations are the kind of thing that all the time will keep me."

keep me chained. If I could, if I could see myself in my manifestations, if I could see that what I really am thru the manifestations, if I could, by means of work, make the manifestations transparent. Sometimes I say translucent. It is transparent as if I come from the outside and can penetrate. Translucent is when I start participating thru my ~~work~~ manifestations. There is a little difference. But, in any event, ~~some~~ certain forms of energy can penetrate. When I have used the word irradiation, you know, under the influence of certain rays, certain substances change. under the influence of work, that what I am as manifesting being, changes in such a way that that what is now an influence of a different nature in which you -?- by means of an ordinary impression when I am conscious, then, because of that, that what is now my covering become transparent. It becomes obvious to others that I am not living in my clothes. I am living some where inside and one can see, that is, ~~then~~ one can become aware of it. One does not see it with ordinary eyes but one becomes aware. And then, in this state of wanting to manifest, ^{keep} ~~keep~~ the manifestations exactly as they are. They are my covering. They are my personality. They are my clothes that I have to wear. I wear it in ordinary life because I am not, I do not want to be a queer fellow. I am what I want to be as a man in the midst of everything that goes on and I still want to be God and I want to put that what is God in a form.

You see, the higher aim of work is really to do exactly that kind of creation. It is as if, when life is created in one's body, as if some damage is done to life. At the same time, I am created and for the time being I have to that ~~that~~ what I call my life as a responsibility. When I create in ordinary life and I do it in a conscious way I create that what is conscious of me. And I put it in a form. You can say I lower God. Yes, I do, For the sake of me creating. God will not hold it

against me because I remain responsible for that what I have done. When I create, that product manifests too things: The form and that what is God. And if I am a real artist in the real sense of the word, not just a fumble artist, but a good one, then that what I create represents God to those who are also God.

This is the recognition of real art. When it is understood that there is something, I have to be that; otherwise I will never understand it in that way. Then, if it is understood, I have no guilt because even if I put God in a box, He is not hurt. You understand?

Mildred Myers: Mr. Nyland, is there anything you said that would be connected with an individual of advanced age looking back when he was young and -?- interferred?

Mr. Nyland: Well, whenever there is a person who is old, looking back on his youth, I think that every person when quite young is pure. Whatever may be the cause of him ~~becoming~~ growing into whatever he is, I think he represents, in his life, a certain, I call it, optimum. In a curve, that is, if I start at minimum, it is an optimum that I reach. After the optimum, between that and the maximum, I come back again to exactly the same line of youth but I am so much further in inside. So, the height in which I am is not the optimum ~~higher~~ height. It is a height of a human being, here pure, ^{not} influence by time - here impure, influence by time. Still, there is a connection that since I am again back in the line of my infancy, or what I call senility, I have the possibility of there seeing something that I cannot see when I am at the optimum.

So, when I now, at the end of my life, look back on that what was my youth, I can say, yes, I can blame all kind of conditions or certain people or this or that or myself. I believe it is myself, not wishing

to act in the right way but being satisfied by reacting. When I say it is my own fault, it simple means that I was la,y". It is simply that I already started to look for certain loopholes, the line of least resistance, the ability to get away with it, to be so called clever, to make friends that could give me some value that I could get something for nothing, and all these little things; I can say it is the influence of the devil, I can also say it is the influence of my body. It is because I am on Earth. Therefore, I will subject to that or certain -76, maybe education, it maybe father and mother and circumstances under which I have lived. It does not matter.

I have, at the age of 18, a choice. And there is no question about it. My body is full grown. At that time I can start out with a possibility for further development of my feelings or my intellect. I usually take my intellect and I am immediately effected, of course, by the rest of ~~the~~ society because I have to ~~xxxx~~ live an economic life. Therefore, I am stuck already very early, when I am 18, with an awful lot of date in order to make a living and there is competition and so forth. But if I am a farmer or a simple ordinary kind of man, I really do not pay much attention to that. So, to some extent, I can blame such circumstances. At the same time, at the age of 18, when life is open and I have aspirations, idealism, many things I would want to do, I honestly have a choice. I have a choice, having finished with the development of my body, to develop the others. And very early age, some times people become interested in a certain kind of reading; are already thru". We call them too mature for their age or already spoiled and we usually look down on them so, if they are and have that tendency, generally conditions immediately will put a damper on it and they are squashed. And after a little while either they submit or they

simply say, "I cannot do it any more" or they go to an insane asylum. Or they continue as queer people and not understood by the rest of the world. There was a possibility for them, if their father and mother and their teacher would tell them, "Now this is the you enter life." Not, you enter the workd. You enter your life. You can see in your life what it is that now is needed. And continue to work. Do not as yet put ~~yourself~~ to practise what you think you already know. But continue with the development of your feelings, your feeling center, the development of your mind, your mental center, in such a way that it is related to your body.

Well, there are many different ways of talking about it. But, in any event, someone who is in maturity, at the end of their life, having reached a maximum ability if his life span, can reach his minimum which is the state of his youth; when having lived he has lived long enough to be able to say, "I am free from this, I am free from that, I am free from that." And then, with that kind of a freedom, I apply it now to the state I was in and, because of that what I remember; you might say of my youth, I will return to the Father.

This is really what is the prodigal son. He returns to the conditions as he was in his youth where everything was provided; where his feelings were one. I have said it many times. The prodigal son is as if the emotions have been spread all over the body and are now and have lost the country where they came from. But one little emotional part remembers how it used to be and sets out on the way home. And the uniting with the Father is really the uniting of similar prodigal sons all coming back home where they belong. So really, that kind of a story, there are many prodigal sons. There are in me many prodigal sons. I call them sometimes I's. Sometimes a little bit of a

different kind of facet of myself. That is why, if I can, in work, combine many Is, I become stronger. The little ones that I put together, all of us, a little group, a little bit of something, we all go towards something. That is the realization regarding work. If I can overcome the manifestations of other people, if I have a feeling that I can belong, if I can overcome the idea that someone else is a little different in manifestation but not different in essence, if I can recognize, because of the transparency of manifestations, that what a person is essentially or is really or his I, then I can work with him. Then there could be a group.

It is exactly the same as the little eyes in any one person combining on a march, gradually getting to a place where they wish to go. Sometimes it is as if they could be, on that kind of basis, united, having heard something of music that is for them like a march. They collect. It is not exactly right yet. They do not know. Sometimes it is a little difficult and a little but people are out of step, but there are a couple of notes are struck and then there it is. And then -?- march and they march like that and every once in a while a little bit of shoveling and they catch up and finally it opens up. There it is, something as if some chord. It is as if something is reached. And with them and then among them it happens when I group could come together and can realize among them that kind of an aim and is not further bothered or dependant on the manifestations but it can actually overlook it and say, "Here we are, five or six of us. For today we will work essentially. We work as if we are speaking from our inner life. And anyone who does not and loses himself can tell in a nice way or not such a nice way, as long as the realization is there:

What is our aim now? To march together; to reach as if we wish to reach a little church on the mountain. And there it is, simple, a little bit of a steeple maybe, white, and they come in. And then chords. This is music. This is the kind of thing that, at that time then says to each one of them, "This is life." They are not proud and they are not particularly vain about it. And they have lost themselves already almost I would say thousands of times. But something in them is alive which wishes to unite with that other something also alive in others. And it is this wish which will produce three things: Physical communication in any kind of a form of physical behavior. Tremendously important to include that because it has to do with all forms of manifestation of a physical scale. Emotional communication, what I said a little while ago, in which silence is the language. Intellectual communication in which understanding is the language, without words. But to use all other forms of manifestations which we now call our so called higher nature. For instance, music.

Mildred: Harmony?

Mr. Nyland: Harmony? The interest in that whatever one calls harmony without rules, you know. That what exists as far as harmonious vibration rates which cannot always be intellectually gauged, altho it can be reached but it is a difficult way of reaching it intellectually. But it can be reached emotionally by knowing emotionally that and that and that belong together and afterwards it can be checked.

Mildred: Another thing I wonder in our own work, when we are collected in the best way we know, is not this a kind of creativity?

Mr. Nyland: I said it a little while ago. The creation in any kind of art is comparable to the creation of that when one works. I am ~~the~~

interested in the creation of something that I would compare to the possibility of development of myself. The creation of Keadjan as Sol La Si and Intellectual Body as Do Re Mi and the whole octave is a creation above the line which divides consciousness from unconsciousness. And that is creation. It belongs to point number six in the development of man. It is not procreation. That belongs to ordinary living as a body, I would almost say, everybody can do it. But creation, it has to be done after one has gone thru the possible development of certain centers which when, when made, can receive that what is created.

My task is not to have a relationship with something of a holy nature. My task is to ~~xxxxxx~~ build certain thing aforst and then, in that building, I have created something of a different nature so that then, as I said before, it will stay with me. It will want to stay.

Hildred: That can be very simple!

Mr. Nyland: It can be simple, day by day, brickx by brick, little byx little. This here, that eliminated. Day after day. Never losing sight however of the aim which I am engaged in, which is to be awake. Whatever exercise I do, whatever attempt I make, whatever I want to put in ordeinar life to a test, I have to do it in the state of awareness. If I do not do it in awareness it has nox ~~xxxxxx~~ value whatsoever. It is lost. No result can be reached than only a little bit of, let's call it, dexterity in manipulayion. But, if you want to grow, if you want to have something that really becomes more permanent, not even Keadjan is permanent enough, but at least for the time being I would be satisfied by having Keadjan. Then at least I have a longer life. Then at least I have an opportunity for building something else. If I reach Intellectual Body on its own So Do, Thank God, maybe by that time, yes, at that time I know, But beofre that I have to go thru all the rigamarole of building.

But I am perfectly willing to build because Ix almost would say, "What

else will I do?" So, if I understand work, it is exactly that that enables me not to be up against the wall, not to be dependant on outside conditions, not to be dependant on other people, but simply the fact that I am is sufficient. That in itself will produce, because of that creation in oneself, will produce, I would almost say, recognition.

Any man like, let's say, Maharshi, is recognized because of his Being. He does not have to go out and tell, "Look how wonderful I am." He does not have to say, "You come to me." He sits and so they come. Gurdjieff never went out and had a publicity agent. God forbid. Never even tried to see the reporter from Time in order to have a write up."

This stupidity that we think it is necessary in order to make it known to the people to be interested in a review of Gurdjieff's book in the New York Times by Anne Freemantle - and it does not mean anything at all. What are you trying to do?

Hildred: I know her Mr. Nyland.

Mr. Nyland: Be a person. Only then can you tell that there is something either alive that will be desirable.

Hildred: She is -?-

Mr. Nyland: I mean the whole thing is not dependant on little reviews in little magazines. Work is work as a representation of a human being. Work means among us as a group an understanding among us as a group and a willingness to sacrifice whatever is in the way in order to reach that kind of an understanding. It is that kind of an obligation that we live and that we live in our manifestations and understand each others manifestations and take them and not criticize them and ~~that~~ take them in as it were, brothers and sisters, whatever the basis may be. And that then you work and that everybody else works that one has a recognition for that kind of work and that one does not fall into the

trap of jealousy or vanity or wanting to be recognized, or jockeying for position.

Be simple, but represent an idea of what you know of objectivity, what it is to be in your life, in relationship to your friends, to your family, in relation to your professional acquaintances, in relation to whatever relations you have to have and particularly relationships that are a little bit more personal and perhaps a little bit more private regarding us if we claim - and really, it is the quintessence, if we claim we are on the road of consciousness, then show it. Then try to be during the day conscious and make others who are unconscious aware of the fact that you are making an attempt; that we all are making that kind of an attempt; that ~~may~~ on that basis you are not to blame and that at the end of the day you say with real honesty in your heart, "I have done, I have tried my best, to the best of my ability, little as it may be; it may ~~not~~ be that it was very much but at least let's call it your heart was in the right place."

Where is your heart when we say, "In the right place"? It is in sensing as a relationship. It is the way you look at someone else. It is then in that relation towards that person. There is your heart, not your mind. Your mind is how you set yourself up in wanting to look at them. Your mind is how you receive, at that moment, an impression of such a person with all kind of criticism or whatever you want to call it. And your heart then comes inbetween. And then, when you see a person it has to go thru your heart. It is filtered from your heart. And all the God damned nonsense that exists in your mind regarding such a person of not wanting to like him because he is such and such, now is filtered and your heart is pure because that is what

is really you. And, because of that, when it finally reaches a person, it is not going to do any harm. It will help him. You understand that? That is the place of your heart. That is where it belongs. Thank God it can be filtered.

Your mind is stupid. Your mind will not even listen to reason. The reasonable mind, it is incapable of understanding itself. And you need your heart for that. And live by your heart after that." The mind will collect data. Your body will collect all kind of other things: wishes of its own. Your heart will filter it. And when it comes thru your heart, the purer that is the better will be the effect or also the influence of other people and the better also they will be able to see you. Do not rely on your mind too much. It can sort out and it can out certain things in the proper place and perhaps value a little bit. But the final judge is when you feel.

If you do not understand things, never mind. Whatever you have as your feeling regarding that what you have done and it has meant for you, that what is part of your life, continue with it. Do not let any new ideas interfere with that until you are convinced they are helpful. If they are not helpful eliminate them. Do not take them in. Do not try to take them in. Your heart will not allow it. It will not be necessary. Only afterwards, when your heart is in such a state that it is not only a filter but becomes a converter. It is another function of the heart. The filtration depends on what it is at the present time has developed. The converter is when it actually has changed itself into a manufacturing unit which then can change the energy as received from the mind, from the body into something more useful and a better form of food. Then

the Keadjan Body will be formed because the heart has changed.

Try to think of your manifestations of the day, of the week, early in the morning, late at night, in relation with people, where are you? What is your inner life? Again, what you dare, what you do not dare. Why you are afraid. Why you are stupid. How come we cannot be like children? Really, why is it? It is a generalization to simply say we are on Earth. It is still begging the question because Earth also is anxious to get away itself and become a planet. Because of that, we, as human beings, being part of Earth, have exactly that same desire. Evolutionarily speaking, we are on our way. We have to hasten it a little bit if we can, with a catalyst. Work is catalyst. Work means as objectivity it catalyzes the action of evolution so that we do not have to wait but that we can become active if we wish, with understanding. But we must work. If we do not work, no catalyst, not amount of chemical reaction will be changed. It will be always the same.

Good luck this week. Dare, dare to see yourself as you are. Do not have any fear. When you dare it is that presence that makes exactly that what you are afraid of disappear. If you do not believe it, try it. You will find out. So, good night. I hope to see you next week. all of us, if we can.